THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young" (ISA. 40: 10, 11).

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UTAH AND HER PEOPLE.

I HAVE told you of the land of Utah. Now I will tell you of her people. I have shown you how the non-"Mormons" flocked to our settlements, and, liking their quarters so much, they stayed there. As a result of this we find to-day that in Salt Lake City itself, the headquarters of the "Mormon" Church, there are more outsiders than "Mormons"; but as far as possible the "Mormon" people live and work together. They are knit together in love and fellowship, and they cling to one another. There is love and unity amongst these people, because they are guided by the same spirit. I find the people very enterprising, hard-working and thrifty. As one looks on the beautiful homes possessed by them, and recalls the fact that it is but sixty-seven years since the pioneers sought refuge here in the valleys of the mountains from the hands of their persecutors, who had driven them out of their beautiful homes in Nauvoo; I say, as one looks and sees what they have accomplished in so short a time, one understands in some measure how they must have toiled and struggled, toiled both early and late; how they must have bent every effort towards the accomplishment of one great aim, which was the making of a home for the people of God right here in this valley where He caused them to come. Viewing it all, one realizes how the blessings of God must have been upon them, or they never could have done so much in so short a time.

Nearly every "Mormon" owns his own home, and these homes are beautiful. True, some of them are simply built of wood, but within and without they are beautiful, and in the plan of the buildings the mother's convenience is considered, and things are

arranged to spare her all unnecessary labor. Each house stands alone. There is no overcrowding, no slums, and there seems to be no poverty. I have seen one beggar, and he was a cripple. There are no side streets where crime and squalor reign, no crowded alleys, no pestilential areas. Leaving the main streets where the shops are situated, you come instantly to streets with beautiful trees on either side, with beautiful homes nestling amongst the trees, each with its strip of lawn in front. No hedges, no fences guard some of these homes; the lawn comes sheer down to the pavement, and flowers grow there open to the public gaze.

As are the streets and houses, so are the characters of the people. Straight are the streets, straight are the characters of the men—I speak of the "Mormon" elders. Each "Mormon" house stands alone, each "Mormon" elder stands alone. He leans upon no other man's foundation, he stands on his own merit and looks the whole world fearlessly in the face. I was told I should find the women folk downtrodden and oppressed, that they are kept under and do not know their soul is their own. Let me tell you, no women on earth are held in greater respect by their men folk than are the "Mormon" women of Utah. In the Church men and women are of equal importance. The men have their meetings, the women have theirs, and then they have meetings in which both take part.

I was also told that here in Utah all women dressed alike, like they do in a nunnery. Never was a greater mistake made. I know much curiosity exists in the world regarding this matter. I was talking with a man, not of our faith, here in Utah, who lives with a "Mormon" family. He said his sister wrote to him from away back home, and asked him to tell her about the "Mormon" girls, and particularly how they dress. He wrote back and told her they wore little black bonnets and no corsets. Now that story will go forth to the world as the gospel truth, for did not the man who told it live right here amongst the "Mormon" people. You would like the truth of the matter. Well, here it is. Go to the nearest stationers, select from there the very latest fashion journal, let it be a leading journal, mind you, select from that book any pattern just as it is printed, then go to the nearest drapers and buy material—silk for preference—have it made up just to pattern, and you have a very good idea of how the "Mormon" girl dresses. In style she has the latest, in material she has the best.

I was further told the money a girl earned would be claimed by the Church, consequently, having no money of her own, she could not possibly leave the state, did she so desire. I am a wage earner, getting five dollars a week, equal to one pound English money, for housework. I have a room of my own, fitted up with writing table, shaded electric light for reading in bed, or writing or studying at night, a sewing machine for any sewing I may want to do for myself. Every night after half past seven finds me

either out visiting, or in my room writing. I am not restricted in any way—have a latch key of my own and go in and out at pleasure. The money I earn is given into my hands; one-tenth I give voluntarily to the Church as tithing, the rest is my own. Perfect freedom reigns in this land of Utah, which must be experienced to be understood.

Now for polygamy, about which so much is heard out in the world, and without which my article could never be complete. The elders in the mission field rarely mention the subject, do they? They never preach it; but the world says that it is practiced in Utah right enough, though the elders contrive to blind the eyes of their converts, and leave them to find out all about it when they get out here. Well, now, I will tell you about it. There are no plural wives here except those who were married previous to 1890, when the Manifesto went forth that no more plural marriages should be contracted by the Church membership. Up to 1890 polygamy was practised by a few in the Church, and some of these men are still living, but their passing will end the system among the "Mormons"; for from 1890 down to the present day, plural marriages have been forbidden, and none are contracted. The rising generation of both sexes marry young, in general, but not one man amongst them has more wives than one, and that is the plain unvarnished truth, spoken by one who would be the first to speak out, were it otherwise. They marry young, and this is a safeguard against immorality, and this awful crime is practically unknown among them. The men shrink from it as they would shrink from the plague. From childhood they are taught that no man guilty of immorality will ever re-enter the celestial kingdom of God, and it is rare, indeed, that one falls by the way. Take it or leave it, but what you are reading is the truth. These "Mormon" people are trying to prepare themselves for the second coming of Christ.

Our Bible tells us that when Jacob blessed his sons (Gen. 49) he promised Joseph a land far removed from the land of Canaan. The Book of Mormon reveals the fact that this is the land spoken of. Isaiah (chapter 29) tells of a land where a book should be found, and of a house (Isa. 2) that should be built for the Lord in the last days to which all nations of the world should come. The book has been found, the house has been erected, and as for all nations being represented, all I can say is we have here in our midst—members of the "Mormon" Church—people from nearly every nation, and I tell you that the kingdom spoken of by Daniel (2:44) has already been established. Here in the valley of the mountains, the kingdom of God is firmly established, never more to be cast down. Here is found an honest, hard-working, industrious people, who by dint of honest labor, grit, perseverance, and the blessing of the Lord, have made a beautiful garden home out of a barren desert; here are found a people who are serving God, and keeping

themselves pure and unspotted from the world; here is Zion, the home of the pure in heart, and here Christ will come to His temple though all the world deride and scoff.

I do not say the people are perfect. I do not say there is no room for improvement; but I do say the "Mormon" people here in Utah are the purest people to be found on all the face of the earth; they would court death rather than dishonor, for they know their bodies are the temples of the Holy Ghost, and "if any man defile the temple of God, him shall God destroy." I speak as I see things. Purity, love, peace, happiness and joy dwell here in the valley of the mountains. The tale told by the elders in Israel, out in the mission field, is true, quite true, and for all else you desire to know regarding the land of Utah I refer you to them, and I bear witness that what they tell you is the truth, the whole truth, and nothing but the truth. Heed their warning cry, and repent and be baptized ere it be too late.

Ogden. MOLLIE HIGGINSON.

PRACTICAL RELIGION.

ONE of the Articles of Faith of the Church of Jesus Christ of Latter-day Saints, which has a special application to the every day life of members of the Church, is couched in the following language:

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things; we have endured many things, and hope to be able to endure all things." If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.

In strict conformity to the religious belief expressed in the foregoing, the person who may hold a membership in the Church, but who may not be rigidly honest, is not accepted as in complete fellowship. While among the people generally, their character for honesty in their business dealings is a matter of national repute. There is no community which stands higher in its credit upon this point than do the "Mormon" people; and it is due to their religious obligations to be honest and true.

In the matter of benevolence, also, the saints as a body give illustration of their faith in that regard. The care that is given to the poor, the mutual assistance they render to each other, the aid and consolation they seek to extend to all people, and their liberality in giving of means to forward the cause of salvation, combine to make up a work of stupendous proportions, considering the untoward circumstances the saints have had to experience.

Regarding personal chastity, that is held in the highest esteem among the saints. Honor and virtue are regarded as more precious than life itself to both male and female. The standard for

both sexes is the same—that they should be absolutely virtuous in their conduct. Though life may be lost in defense of honor, yet the law of death comes upon all, and is overcome and recompensed for in the resurrection to life; but virtue lost never can be regained—the abandonment of chastity is the throwing away of a priceless gem which cannot be regained. Hence the inestimable value that is placed by the saints upon the maintenance of virtue.

It is the promulgation of such principles that the "Mormon" people are seeking, that they have sought through all their career, and which as a people they have maintained. They seek to bring others to the same standard, that those others may realize the good that results therefrom. Such a work requires energy and intelligent toil and sacrifice; it requires patient, firm endurance, which endurance is not submission to, but persistent resistance of evil till the latter is overcome; it requires a sublime faith in the guiding and overruling power of the Almighty. And such energy, effort, sacrifice, endurance and faith come to mankind only through the principles of a religion so intensely practical in its character, and so comprehensive and omniscient in its nature as that commonly known as "Mormonism," which is the gospel of the Lord Jesus Christ.—*Deseret News.*

WAS JOSEPH SMITH INSPIRED?

MEMBERS of the Church of Jesus Christ of Latter-day Saints are often asked this question: "How do you know that Joseph Smith was an inspired man?" We are called all kinds of names, we are said to be a deluded people; some have even gone so far as to say we are lunatics for believing that Joseph Smith was inspired of God.

Let me try to show these people why we are so sincere in our belief concerning our beloved prophet. First, let me ask the question: Should prophets be expected in our day? If we turn to the Bible we find that it says: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3: 7); and the Biblical history confirms these words of Amos. We find that whenever the Lord has had something to tell to the people, He has done so through prophets—one striking example being found in what He did just previous to the destruction of the earth by a flood. Noah—a prophet of God—was sent to warn the people to turn from their wicked ways and serve the Lord. Is not this one proof to us that prophets are necessary for the rolling on of the work of the Lord, and even for the temporal salvation of man?

Let us go further. Christ, when He was on the Mount of Olives, said to His disciples with respect to His second coming: "But as the days of Noe were, so shall also the coming of the Son of man

be" (Matt. 24:37). If this be true—of which there is no doubt—we are to look forward to a prophet being sent to warn the people. We are now in the twentieth century, and Latter-day Saints claim that they have the gospel of the Lord in its fulness, and that it was brought forth by Joseph Smith, and that he was sent as a messenger to prepare the way of the Lord, whose second coming an expectant world is even now awaiting.

But we are told by the Savior "to beware of false prophets," and He continues, "by their fruits ye shall know them." Tried by this standard our prophet will stand the severest test as a messenger sent from God. Joseph Smith claimed that he had a vision, and that He saw God the Father and His Son Jesus Christ. He further states that they told him that the churches of that day were believing in incorrect doctrines, and that He (God) acknowledged none of them as His Church, and that later he was called to the work of establishing it with the fulness of the gospel as its foundation principles. These claims are, no doubt, startling; but we find that Joseph Smith never faltered in the least. Christ was asked by His disciples what would be the sign of His second coming, and He replied: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). Does it not appear reasonable, then, dear reader, for us to claim that Joseph Smith was a prophet of God; for is not the gospel being preached to all nations? Are not the teachings of the Latter-day Saints in strict accordance with the Bible, and is not the organization of the Church the same as in the days of Christ? I think the answer will be in the affirmative. Do not these things prove to us that the man who has declared this glorious message to the world was inspired? He was persecuted to a great extent for preaching the pure and simple truth. Even when the time of his martyrdom was drawing near he never wavered, but said that he was "going like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offence toward God, and toward all men." He knew that he had done his duty, and he knew that the work was of the Lord, and sealed his testimony to the world with His blood.

Let us, then, as believers in the doctrines taught by Joseph Smith, press on, and be prepared for the second coming of Christ. Let us show the world that Joseph Smith was, indeed, an inspired man, and that the doctrines which he brought into this world are the true gospel of our Lord and Savior, Jesus Christ.

Batley. REG. A. HANSON.

TEACH the boys they are innately as good as the girls, or at least ought to be, and you have laid the only sure foundation for personal and social purity.

THE ENJOYMENT OF LIFE.

Doctor Brown was plainly excited. "I don't know what is getting into this generation!" he exclaimed. "Their fathers and mothers were ready to face any kind of difficulty. The children don't want to face any at all. You think when something hard looms up before you, the best thing to do is to go round it and leave it alone, don't you?"

Jack Rogers laughed pleasantly. "I suppose I do," he answered.

"Well, you're wrong!" answered the clergyman. "The normal way of life is a struggle, often a very grim struggle."

"Isn't that a rather gloomy view, doctor?" asked the boy.

"There's nothing gloomy about it," said the doctor. "If you make up your mind to it, you will have a better chance for contentment in life than you ever can otherwise."

"I can't see it," Jack replied, listlessly.

"Well, I'll show you," said Doctor Brown. "Suppose you started to-day on your vacation, and you dreamed of quiet and rest and peace, and doing exactly as you pleased? But suppose some one immediately compelled you to work at manual labor sixteen hours each day, and gave you only half enough to eat, and at night made you wrap yourself in a blanket and lie down in wet clothes in a drizzling rain? How should you feel about it?"

"I fancy I should be rather peevish," said Jack, with a laugh.

"You certainly would!" declared the doctor. "But that is exactly what happened to hundreds of young fellows in the militia at the time of the 'war game.' It rained all the time. They made forced marches day and night, and couldn't stop long enough to eat comfortably. They slept outdoors in their clothes, and they were at it sixteen hours each day; but every young fellow I knew declared he had never had such sport in his life. Why? Because they all recognized that the hardships were part of the game. They knew that was the kind of thing that they might expect when they went into the militia. They knew that a soldier might be called on to do *anything*—even give up his life on occasion.

"It's the same in life. We have no right to think that life is a kind of merry pastime. It's hard, a good part of the way; sometimes it's mighty hard. But whoever can catch the spirit of life and see how well worth while it all is—he can face the hardships without gloom and without fear. When the hard things come, he won't mope and complain about them; he'll be up and at them, enduring what must be endured, and conquering what can be conquered, and he'll get out of it all a wholesome, sturdy enjoyment of life."

"Of course, that's true," said Jack. "It's the way *every* man ought to think about it."

"It's the way every *man* does think about it," said the doctor, slowly.—*Youth's Companion.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, AUGUST 20, 1914.

EDITORIAL.

TESTIMONY FROM ANTI-"MORMON" SOURCES.

THE anti-"Mormon" crusaders are working faithfully and with appreciated success to show to the world that Joseph Smith was a true servant of God. Their testimony might redound to their own benefit, too, if they could but realize its significance. They are continually, and in various ways, furnishing evidence of the inspired calling of the "Mormon" Prophet. Their testimony supplies just what we need to round out, in necessary fulness, the volume of evidence that supports our claims in his behalf; and is especially valuable since it is obtained from persons who are his enemies, and is, consequently, supplied by people who, of all classes, are most concerned to see his claims to be inspired, disproved beyond question; but who, nevertheless, by their words and actions confirm what they do not want to confirm, strengthen that which they try to weaken, and build up what they wish to tear down. The situation would be exceedingly ludicrous, were it not for the gravity of the interests involved. In the course that they pursue with respect to this work, there is found an example of how the Almighty makes the wrath of man praise Him. Just how they are working with success, to cite one instance among many, to substantiate Joseph Smith's claims, occurs in their fulfillment of one of the great prophecies of the Book of Mormon—a book which came forth by his instrumentality, and, for all present purposes may, therefore, be considered one of his own productions.

In order to make the situation clear, attention shall be called to certain passages in that book, some of them reading thus: "And it came to pass after I had prayed to the Lord, I beheld a large and spacious field. And it came to pass that I beheld a tree, whose fruit was desirable to make one happy, * * * and * * * I beheld a river of water; and it ran along and was near the tree of which I was partaking the fruit, * * * And I beheld a rod of iron, and it extended along the bank of the river, and led to the tree by which I stood," * * * And I "beheld on the other side of the river of water a great and spacious building; * * * and it was filled with people both old and young, both male and female, * * * and they were in the attitude of mocking and pointing their fingers towards those who had come at, and were partaking of the fruit. * * * And great was the multitude that did enter into that strange building. And after they did enter into that

building, they did point the finger of scorn at me, and those that were partaking of the fruit also" (I. Nephi 8: 9-33).

For the interpretation of these symbolical representations, we must look to other portions of the Nephite records, and there we find that the meaning of the tree which Lehi saw, "is the love of God which sheddeth itself abroad in the hearts of the children of men, wherefore it is the most desirable above all things" (I. Nephi 11:22), or "It was a representation of the tree of life" (I. Nephi 15:22). With respect to the meaning of the "rod of iron," the Book of Mormon says, "That it was the word of God; and whoso would hearken unto the word of God, and would hold fast unto it, they would never perish, neither could the temptations and the fiery darts of the adversary overpower them unto blindness, to lead them away to destruction" (I. Nephi 15: 24). In giving the interpretation of the symbolic river which Lehi saw in his vision, Nephi says that "It was an awful gulf, which separated the wicked from the tree of life, and also from the saints of God" (I. Nephi 15: 28).

The several things which are thus found to be represented in Lehi's vision are, to state them in common terms, salvation or eternal life which is to be obtained only by clinging to, or obeying the word of God. Then, too, the difference in numbers and disposition and action of those who partake of the tree of life, or salvation, and those who do not, are very clearly defined. On the one hand there is a vast multitude of scornful people who mock and deride those who have the love of God shed abroad in their hearts. Though thus opposed by the vast majority of mankind, there are some who cling to the "rod of iron," or the word of God, and partake of the fruit of the tree, and what is particularly noticeable in the conduct of the latter is that they heeded not the people who scoffed at them. Finally, we are shown a line of separation so distinctly marked that it is likened to a great gulf. When one studies this vision and the interpretation put upon it in the Book of Mormon, its aptitude for the purposes intended becomes manifest.

Now, having the Bible in hand, a fair knowledge of early Christian history and a lively imagination, some may claim that one could originate a representation like this which is in hand, and for identical purposes; and so it might appear at first sight that it would be difficult to convince anyone that it was handed down from the ages past to Joseph Smith. It might be considered merely as a representation in picture symbols of what is written out and understood in all Christian lands in word characters—nothing more than the translation of thought from terms used in one language into those of another, and consequently everything of a prophetical character in it must be denied. But right at this point is where a great mistake is made, for prophecy does enter into Lehi's vision; and its fulfillment has been going on for more than eighty years past, and, as truly prophetical, it is being attested

by daily demonstrations on the part of the very people who, for the success of their cause, should labor not to bring any such evidence to the light of day; but by pursuing the course now followed they put themselves in the position of men who are snared in the work of their own hands (Ps. 9: 16).

It will be observed that a portion of Lehi's vision relates to a people who serve God, and the other part to those who do not do so, and, who, moreover, scorn their righteous fellowmen. We have noticed how apt the whole symbolism is when applied historically, as we might say, to the early Christians and events connected with their lives and times. Now, since the Book of Mormon claims to be the word of God, it is undeniable that Lehi's vision is just as applicable for fulfillment or for non-fulfillment to the claimed word of God in that book, and to conditions of life under it, as it is to the acknowledged word of God in the Bible, and to conditions when its teaching were put into practice in early times. In other words, Lehi might just as well have served notice on mankind that his vision was given to show the world what its course would be in regard to the Book of Mormon, and the work that should be done in connection with it. This position is bound to hold whether one is a believer in the inspiration and authenticity of that record or not. The writers of that book and the "Mormons" have got the status of the case so arranged that the issue must be tried on their claims that it is the word of God. From this position there is no possible retreat for us; and if that book is what its enemies say it is, there is no reason why THEY SHOULD WISH TO RETREAT. They do not dare do it. Should they leave the field uncontested in our possession, what more complete confession of their impotency could we desire? If our case can not endure the test at this point, it must stand condemned; for it can not then be founded on the word of God. If, on the other hand, the representations or teachings of Lehi's vision do apply to this work with the same fitness that they do to another work elsewhere and in other times, and which all acknowledge as divine, how can we escape the conclusion that "Mormonism" is not also from God? How, now, does the symbolism of that vision fit in with conditions under which we are living at present?

Few remarks shall be made in relation to what those say who come at the tree of life, or the salvation of God, as the members of this Church eat of its fruit or experience its joys while living under the terms of the Book of Mormon principles. Their testimony on these points is too well known to need repeating here. Their attitude of indifference, too, to the scorn of the world, is a matter of wide notoriety. These points are passed briefly, since some might claim that these professions of satisfaction and joy, and the attitude of unconcern are merely assumed; so leaving these points without further remarks, we shall consider more at length those parts of the vision which could be fulfilled by people only who can

not wish to see their prophetic character established, and, doubtless, to the bitterness of their own souls, effected by themselves.

Coming, then, to the anti-"Mormon" part of the program, as Lehi marked it out for them, it is scarcely necessary to say that so far as living in scorn of this work is concerned, they are fulfilling the prophecy to the letter, having had continuous practice in this role for more than eighty years. It could not be done better with the material that they have; and the Book of Mormon is singled out as an object upon which such feelings are specially expended. They are working out their part of the program in a very realistic manner. So very determined are they that not one scrap of evidence shall be lacking to prove that Lehi's vision is truly prophetical when he said, in substance, that those who should receive the Book of Mormon as the word of God, should have the finger of scorn pointed at them, that even little children in some cities have been taught by precept or example to hoot and jeer at "Mormons" as they pass along the streets where the little ones are congregated at play. But there is no need to dwell longer on this point, since the whole world is witness that the "Mormons" and the Book of Mormon are subjected to the scorn of the people in general.

Nor is it necessary to say a great deal to show that there is a great gulf fixed between the "Mormons" and the people of the world, as a whole, whether we look at the proposition from a social or a religious point of view. As a rule, as soon as a person is baptized into this Church, he is made to feel that the society to which he has been accustomed no longer has the least welcome for him. The ties of friendship, which may have been strong, and perhaps have grown so through many years of neighborly intercourse, are severed when one of the parties takes upon himself the "Mormon" name. In other cases the comforts of a good home are denied a son, or even a daughter, and he or she is cast out upon the world to meet its temptations and cares in any way possible.

The gulf which divides between the "Mormon" religion and those of the world was recognized by the great Congress of Religions which met at Chicago, U.S.A., in 1893, during the time of the Columbian Exposition; for no delegate of this Church was allowed to occupy a seat in that Congress where were gathered representatives from almost every other Christian or pagan religion in the world.

While Joseph Smith has been lost to sight in some of these remarks, he, nevertheless, stands before the world as the man by whom Lehi's vision or prophecy was given to it, and, considering the circumstances under which it was done, he is as much an accredited servant of God as though he had been given the vision originally. Its fulfillment is taking place continually in the sight of all men, and is being done and witnessed by men who can not escape condemnation when they appear before the judgment seat of the Almighty, since they will not believe the clear testimony

which they themselves supply. They can not charge that there are fraud and imposture in their own feelings and actions by which they demonstrate that Joseph Smith was sent of God, and that the Book of Mormon is an inspired record. They are doing just what that book said they would to all those who accept it as divine.

T. W. B.

JOSEPH—SEER, REVELATOR, PROPHET.

To the Latter-day Saint, no figure save that of the Master Himself, stands out with such clearness and perfection as that of Joseph Smith the Prophet.

Like most, if not all of the prophets of old, his mission was placed upon him when he was still a boy. The advent of the different prophets has seemed to be called for by the necessity of the age, to divert the thoughts of mankind from evil and darkness into spiritual light, to turn the turbulent waters stirred by the adversary again to the peace and calm of God.

Joseph, son of Jacob, when a child, saw in dreams his future power and greatness, and with the guilelessness of youth related these dreams to his father and brothers. Joseph's comeliness and beauty, his gentleness and spiritual nature, which appealed so strongly to his father's affections, had already created feelings of jealousy and envy in his brothers' hearts, and when, aided by his natural gifts, he assumed to declare his future as seen in his dreams, their envy knew no bounds, and he was sold by them into Egypt, which unknowingly hastened the very fulfillment of his dreams. That the power and gift of God was with him, even as a child, is evident.

Joseph, the latter-day prophet, had dreams and interpretations thereof, and visions, and revelations, when only a child, and, like Joseph of old, related them to his father's household, most of whom believed and credited what he said. Like Joseph, also, he was comely, straight and beautiful to look upon; his soul shone in his countenance, and his ways were gentle.

Samuel, also, was a mere lad when the gift of prophecy came upon him. He had been reared from infancy in the service of God by a religious mother. His early duties had been rather to serve than to dictate, and yet when the occasion came, though still a youth, his mighty power was manifest, and we read how he predicted to Eli the fall of his home because of the wickedness of his sons. In later life he became judge and a great prophet in Israel.

Joseph Smith was reared by a religious and devout mother, who never doubted the divine mission of her son, when he related to her his marvelous experiences. Like Samuel, he became a prophet who brought about great reforms, warned the wicked, and taught most wondrous truths.

Daniel, another of the great prophets, manifested spiritual gifts

when a youth. He foresaw and foretold the destiny of nations, and to him alone was made plain the writing on the wall. To him also was given the interpretation of dreams. Like others of the prophets, he received divine protection so that no one could do him bodily harm until his mission was ended.

Joseph Smith had like gifts and power. Like Daniel, he was many times miraculously saved from bodily injury and possible death. He also foretold the destiny of nations, and warned the people of that most terrible of strifes—the Civil War.

David first attracted attention as a shepherd boy, and even then his prowess, his agility, his strength, and more than all these physical qualities, his lofty spirit, made him the superior of all his house. As a great ruler and warrior, he is admired; as a prophet and a poet he is loved. "In the whole realm of lyric poetry" there is nothing that approaches the songs of David, and the tenderness and pathos of these songs, if there had been nothing else, would have immortalized his name.

Joseph Smith, too, was athletic, straight and powerful in build. He could throw the strongest in a wrestling match, yet he never assumed to use his physical strength for any purpose other than playful exercise. He never attained political power; yet no king was more beloved nor revered by his subjects than the latter day prophet by his followers. His words of admonition, wisdom, prophecy, praise and glorification of the Most High, like the songs of David, vibrate the heart strings and will echo down through the generations of time.

So all along the line of prophets are the same attributes noticeable, and much the same of adventure and experience. In his later years, Joseph, while continuing his prophetic teachings, had that tender mournfulness and sublime resignation which have always marked the character of the martyrs. Though hated, derided, persecuted, even unto death, there was never a sign of weakness nor retraction in the true prophets, for a power not of earth sustained them.

It was when Joseph was a lad of fourteen that he went with troubled spirit into the woods and prayed the Lord to show him the right way; and it was in answer to this prayer that he received his first vision. From that time until his martyrdom, at the age of thirty-nine, there were revealed through him mighty and everlasting truths to lead those who would believe to eternal happiness. Of himself he said: "I am a rough stone. The sound of the hammer and chisel was never heard on me until the Lord took me in hand. I desire the learning and wisdom of heaven alone." Yet what a testimony to the world is given in the wondrous things revealed by this humble, uneducated man—uneducated, as he says, save by the power of God! Through him the gospel of Christ was brought again to the earth—the priesthood re-established.

The great progress in the status of woman which is now so

marked, was foretold by Joseph when he organized the women into the Relief Society. A "School of the Prophets" for religious teaching was organized in Kirtland. The gathering of the pure in heart from among the nations of the earth, that Zion might be built and her light shine over all the world, was inaugurated. The stranger, noting the unanimity and harmony that existed among the people, asked the question of the Prophet, "How do you govern these people?" The reply was, "I teach them correct principles and they govern themselves." He revealed the Word of Wisdom, teaching mankind the necessity of pure lives that death and disease may be stayed. The thinkers of to-day who are striving most to assist men to care for life, advance the same ideas.

He revealed the great and glorious work of baptism for the dead, thus fulfilling the prophecies that "the hearts of the children shall turn to their fathers." In a word, during the short period of twenty-four years, marvelous and remarkable truths were given to the people concerning the things of God which had furnished food for thought and study for all the years following his death. We are only now developing his thoughts and trying to understand and comprehend his marvelous life and teachings. The impress he has made upon this people makes all Latter-day Saints feel as though he was a part of them. How, then, must those feel who knew and associated with him in life! Their testimony is that he was different from other men, so that those who had never seen him before could distinguish him in a crowd; could feel the magnetism of his presence, would rather be a silent onlooker when he was near, than participate in any kind of pleasure. These are testimonies of his possession of some power and influence more than natural.

Let the saints forever retain in their hearts a reverence and love for so sublime a character. Perhaps no words better portray the man than the following from the pen of President George Q. Cannon:

"He had been a humble farmer lad—divine authority sat so becomingly upon him that men looked at him with reverent awe. He had been unlearned in the great things of art and science—he walked with God until human knowledge was to his eyes an open book, and celestial light beamed through his mind. His lofty soul comprehended the grandeur of his mission upon earth; and with divine fortitude he fulfilled the destiny which God had ordained for him before he was."—ANNIE W. CANNON, *in Woman's Exponent.*

GOD receives nothing from man; man receives all he has from God. Whatever God is He is in Himself, independent and underived; whatever man is he derives from God and depends upon Him for continuance.

HAVE YOU FORGOT?

HAVE you forgot that you came from God, that He is your Father? Have you forgot that you are aiming to get back to His presence? If you have forgot all this, your conduct and actions now are fraught with eternal consequences to yourselves, to your progenitors, and to your posterity after you. Have you forgot that thousands who possessed the holy Priesthood here, still exist in the eternal world, and look with interest upon your conduct and proceedings? Have you forgot that God has set His hand again the second time to gather the remnants of His people? Have you forgot that He is preparing a people that shall be pure in heart; be blessed with life, light and intelligence; with knowledge of things past, present and to come? Have you forgot that you are standing in the midst of brethren who have gone behind the veil who are watching your actions, and are anxious for your welfare, prosperity and exaltation? Have you forgot that we are living in the last time, wherein a mighty struggle will have to take place between the powers of darkness that are in the world, and the children of light; that it is necessary for us as individuals to gird ourselves with the principles of truth, and be girt about with righteousness on the right hand and on the left, to enable us to stand in the midst of desolation, ruin and misery, that are overhanging a devoted earth; and that as eternal beings we ought to have our eyes open to eternal things, and not be dreaming away our existence, forgetful of what we came into the world to accomplish?

It was necessary when the Savior was upon the earth, that He should be tempted in all points, like unto us, and "be touched with the feeling of our infirmities," to comprehend the weaknesses and strength, the perfections and imperfections of poor, fallen human nature. And, having accomplished the thing He came into the world to do, having had to grapple with hypocrisy, corruption, weakness and imbecility of man, having met with temptation and trial in all its various forms, and overcome, He has become a faithful "High Priest" to intercede for us in the everlasting kingdom of His Father. He knows how to estimate and put a proper value upon human nature, for He, having been placed in the same position as we are, knows how to bear with our weaknesses and infirmities, and can fully comprehend the depth, power and strength of the afflictions and trials that men have to cope with in this world, and thus understandingly and by experience, He can bear with them as a father and an elder brother.—JOHN TAYLOR.

WORK out your own salvation first. "To be" comes before "To do" in the grammar of Christianity. It is hard to lift others above our own level.

FROM THE MISSION FIELD.

Change of Address.—After Saturday, August 15th, 1914, the address of the headquarters for the Irish conference will be 29 Cromwell Road, Belfast, Ireland.

Baptisms.—A baptismal service was held at the Public Baths, Cheltenham (Bristol conference), on Friday, July 31st, 1914, when three souls were added to the fold of Christ. Elder John H. Reeve officiated.

Releases and Departures.—The following named missionaries have been honorably released and sailed for Montreal on August 5th, 1914, per s.s. *Tunisian*: From the Netherlands mission—Johannes Klaphaack and Joseph Fiet. From the Swedish mission—Carl W. Jonsson, Thomas Henly Moray. From the Scandinavian mission—Alfred E. Pedersen. From the Swiss and German mission—Henry A. Rohlfing. A company of fourteen emigrants was aboard the same ship in charge of Elder Alfred E. Pedersen.

On August 6th, 1914, Elders Herbert Cook and John Thomas Crook, honorably released from missionary service in the British mission, left this port for New York, per s.s. *Celtic*.

The following named missionaries have been honorably released and took passage for New York per s.s. *Baltic*, on August 13th, 1914: From the British mission—Luther H. Haderlie, William S. Cornick, John H. Reeve, Elias W. Erickson, Willard Bennion, Joseph A. Wood. From Iceland—Einar Erickson. From the Swiss and German mission—Thomas H. Morrell, Ray B. Curtis, Louis L. Driggs. Sister Amelia E. Bennion, honorably released from missionary service in the British mission, accompanied the elders on the *Baltic*. A company of seven emigrants was also on board, in charge of Elder Elias W. Erickson.

On August 18th, 1914, Elder George Cannon Lund, honorably released from missionary labor in the British mission, sailed for home per s.s. *Andania*.

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